Department of Modern Languages and Literatures
Graduate Bulletin
Spring 2024

Course offerings in Arabic, Chinese, French, German, Haitian Kreyòl, Hebrew, Italian, Modern Languages and Literatures, Portuguese, and Spanish

For more information, please contact course instructors or Dr. Gema Pérez-Sánchez, Director of Graduate Studies (gema@miami.edu).

**ARABIC**

Language/culture courses (zero credits; consult Canelink for schedules)

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<tr>
<th>Code</th>
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<tbody>
<tr>
<td>ARB 641</td>
<td>Elementary Arabic I for Graduate Students</td>
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<td>ARB 642</td>
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<tr>
<td>ARB 651</td>
<td>Intermediate Arabic I for Graduate Research</td>
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<tr>
<td>ARB 652</td>
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<tr>
<td>ARB 654</td>
<td>Advanced Arabic I for Graduate Research</td>
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<tr>
<td>ARB 658</td>
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**CHINESE**

Language/culture courses (zero credits; consult Canelink for schedules)

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**FRENCH**

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<tr>
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</table>
Graduate Seminar (Three credits)

FRE 721/ MLL 703/ SPA 721 Topics in Critical Studies of Language
IDEOLOGIES OF LANGUAGE
Dr. Andrew Lynch
Mondays, 5:05 – 7:50 p.m.

In this seminar we will examine the ways in which language is imagined, constructed, and represented in contemporary times through the conceptual lens of “language ideologies,” i.e., “cultural systems of ideas about social and linguistic relationships, together with their loading of moral and political interests” (Judith Irvine, 1989). After making some philosophical and theoretical considerations of the concepts of “language” and “ideology,” we will analyze the central place that language ideologies occupy in some of today’s most contentious societal and cultural issues, highlighting questions of identity, community, nationness, institutionality, political authority and cultural authenticity, orality/literacy, and globality/locality. Readings include philosophical and theoretical treatises, sociolinguistic and educational studies, and cultural and literary commentaries. Our focus will be primarily on Spanish-speaking and Francophone societies, but some attention will be given to Anglophone, Arab, Lusophone, and Caribbean Creole settings as well. The seminar has four main objectives: 1) to expand students’ general knowledge of theory and research relevant to constructs of “language”; 2) to develop students’ awareness of the language ideological dimensions of diverse cultural, social and political debates; 3) to help students gain some understanding of theoretical proposals and methodological approaches in language ideological inquiry; and 4) to stimulate thinking about the role of “language” in sociolinguistic, literary, cultural, and educational studies from critical discourse perspectives. *This course fulfills credits for the SLAT Certificate in MLL.*

Course evaluation
Contribution to course discussions 15%; Critical presentation of assigned readings 15%; Response papers (three, 4-6 pages each) 30%; Final research paper (20-25 pages) 40%.

GERMAN

Language/culture courses (zero credits; consult Canelink for schedules)

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**HAITIAN KREYÒL**

Language/culture courses (zero credits; consult Canelink for schedules)

- HAI 642 Elementary Haitian Kreyòl II for Graduate Students
- HAI 652 Intermediate Haitian Kreyòl for Graduate Research

**HEBREW**

Language/culture courses (zero credits; consult Canelink for schedules)

- HEB 642 Elementary Hebrew II for Graduate Students
- HEB 652 Intermediate Hebrew for Graduate Research

**ITALIAN**

Language/culture courses (zero credits; consult Canelink for schedules)

- ITA 641 Elementary Italian I for Graduate Students
- ITA 642 Elementary Italian II for Graduate Students
- ITA 651 Intermediate Italian I for Graduate Research
- ITA 652 Intermediate Italian II for Graduate Research

**MODERN LANGUAGES AND LITERATURES**

**Graduate seminars** (Three credits)

- MLL 701 INTRODUCTION TO SECOND LANGUAGE TEACHING: THEORY AND PRACTICE
  - Dr. Ager Gondra Astigarraga
  - Tuesdays, 2-4:45 p.m.

This course will bring the theory and practice of second language teaching together, as teaching is necessarily based on a theoretical foundation and theory is directly impacted by the realities of the classroom. In this seminar students will: 1) discuss current theories of linguistics and second language acquisition; 2) learn about different second language teaching methods, particularly communicative language teaching (CLT) and task-based language teaching (TBLT); 3) acquire reflective experience in second language teaching by engaging in teaching demonstrations and observations; and 4) develop a teaching portfolio.
In this seminar we will examine the ways in which language is imagined, constructed, and represented in contemporary times through the conceptual lens of “language ideologies,” i.e., “cultural systems of ideas about social and linguistic relationships, together with their loading of moral and political interests” (Judith Irvine, 1989). After making some philosophical and theoretical considerations of the concepts of “language” and “ideology,” we will analyze the central place that language ideologies occupy in some of today’s most contentious societal and cultural issues, highlighting questions of identity, community, nationness, institutionality, political authority and cultural authenticity, orality/literacy, and globality/locality. Readings include philosophical and theoretical treatises, sociolinguistic and educational studies, and cultural and literary commentaries. Our focus will be primarily on Spanish-speaking and Francophone societies, but some attention will be given to Anglophone, Arab, Lusophone, and Caribbean Creole settings as well. The seminar has four main objectives: 1) to expand students’ general knowledge of theory and research relevant to constructs of “language”; 2) to develop students’ awareness of the language ideological dimensions of diverse cultural, social and political debates; 3) to help students gain some understanding of theoretical proposals and methodological approaches in language ideological inquiry; and 4) to stimulate thinking about the role of “language” in sociolinguistic, literary, cultural, and educational studies from critical discourse perspectives. *This course fulfills credits for the SLAT Certificate in MLL.*

**Course evaluation**

Contribution to course discussions 15%; Critical presentation of assigned readings 15%; Response papers (three, 4-6 pages each) 30%; Final research paper (20-25 pages) 40%.

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In 1492, contact with peoples and lands unknown to Europe opened the early modern global period and its most dramatic chapter. Fraught with conflict, violence and intended and non-intended consequences, the colonization of Indigenous peoples in the Americas by Spain entailed their insertion into a universal Catholic *communitas* and into transatlantic cultural, political and socio-economic circuits. This course will examine textual productions throughout the Spanish-American colonial period in which the peoples especially from Mexico and Peru were narrated, imagined, and contested in their pre-contact past and early global modernity by Spanish, Indigenous, *mestizo* and *criollo* writers. These representation contests were more than literary or rhetorical exercises. The intensely debated distances from and proximities to Christian “civility” and epistemologies of the Indigenous peoples portrayed in these texts were destined to shape the
legitimacy of their claims for autonomy within the Spanish empire.

The course will be taught in Spanish, but students in other language tracks or departments may read the texts (whenever translations are available) and write their papers in English. Depending on student interests, final paper topics may be comparative, bringing in regions in the Americas colonized by early modern European powers other than Spain. Some of the texts that will be examined in the course include:

Alvarado Tezozómoc, Hernando. *Crónica Mexicana*
Arriaga, P. José de. *Extirpación de idolatrías en el Perú*
Garcilaso de la Vega, el Inca. *Comentarios reales*
Guaman Poma de Ayala, Felipe. *Primera corónica y buen gobierno*
Las Casas, Bartolomé de. *Apologetica Historia Sumaria*
Pané, Ramón. *Relación acerca de las antigüedades de los indios*
*Popul Vuh – Libro de los Consejos de los Maya K’iche’*
Ruiz de Alarcón, Juan. *Tratado de supersticiones y costumbres gentílicas que hoy viven entre los indios naturales desta Nueva España*

*Sahagún, Bernardino de, Antonio Valeriano, Andrés Leonardo, Martín Jacobita and Andrés Leonardo. *Florentine Codex*
Santa Cruz Pachacuti Yamqui Salcamygua, Joan de. *Relación de antigüedades deste reyno del Peru*

**PORTUGUESE**

- POR 642 Elementary Portuguese II for Graduate Students
- POR 645 Accelerated Elementary Portuguese for Graduate Students
- POR 651 Intermediate Portuguese I for Graduate Research
- POR 652 Intermediate Portuguese II for Graduate Research

**Graduate seminar (Three credits)**

**POR 691 Topics in Luso-Brazilian Studies**

“*O BRASIL NÃO É PRA PRINCIPIANTES*”: BRAZILIAN SOCIAL THOUGHT AND CULTURAL PRODUCTION IN A GLOBAL CONTEXT

Dr. Tracy Devine Guzmán & Dr. Gabriel Das Chagas

Tuesdays and Thursdays, 9:30-10:45

This course explores a popular idea, articulated most famously by the iconic composer and musician, Antônio Carlos “Tom” Jobim (1927-1994), that Brazil is “not for beginners.” While Jobim’s witticism dates to the second half of the twentieth century, the widespread notion of Brazilian exceptionalism is much older, invoking the country’s early colonial experiences; its brief role as home to the Portuguese Crown (1808-1822); and its distinctive process of achieving independence as an Empire (1822) before becoming a Republic (1889).
Since the late-nineteenth century, intellectual tradition and popular culture alike have likewise propagated and appealed to the idea that Brazil is distinctive among its regional neighbors. For reasons ranging from the country’s continental size, to its Lusophone roots and the role of Portuguese as a dominate language, to its romanticized, ethno-racial formation as a “democratic” amalgam of miscegenated peoples, some of Brazil’s most influential thinkers and cultural producers have posited their homeland in terms of difference. Over the semester, we will study literature, historiography, politics, social media, film, and music to consider several proponents of such claims (alongside many of their antagonists) to ask how the notion of “exceptionalism” has informed Brazil’s role in the Americas and beyond.

This course will be conducted entirely in Portuguese, with course materials in Portuguese (and occasionally in English). Please contact the instructors for questions.

SPANISH

Language/culture courses (zero credits; consult Canelink for schedules)

SPA 641 Elementary Spanish I for Graduate Students
SPA 642 Elementary Spanish II for Graduate Students
SPA 645 Accelerated Elementary Spanish for Graduate Students
SPA 647 Basic Spanish for Graduate Heritage Learners
SPA 651 Intermediate Spanish I for Graduate Research
SPA 652 Intermediate Spanish II for Graduate Research
SPA 653 Advanced Spanish I for Graduate Research
SPA 657 Intermediate Spanish for Graduate Heritage Learners
SPA 658 Advanced Spanish for Graduate Heritage Learners

Graduate seminars (Three credits)

SPA 721/ MLL 703/ FRE 721 Topics in Critical Studies of Language

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**SPA 733/MLL 733 Topics in Colonial Literature**

THE STRUGGLE FOR REPRESENTATION: WRITING INDIGENOUS PEOPLES DURING THE SPANISH AMERICAN COLONIAL PERIOD.

Dr. Viviana Díaz Balsera

Wednesdays: 5:05-7:50 p.m.

In 1492, contact with peoples and lands unknown to Europe opened the early modern global period and its most dramatic chapter. Fraught with conflict, violence and intended and non-intended consequences, the colonization of Indigenous peoples in the Americas by Spain entailed their insertion into a universal Catholic *communitas* and into transatlantic cultural, political and socio-economic circuits. This course will examine textual productions throughout the Spanish-American colonial period in which the peoples especially from Mexico and Peru were narrated, imagined, and contested in their pre-contact past and early global modernity by Spanish, Indigenous, mestizo and criollo writers. These representation contests were more than literary or rhetorical exercises. The intensely debated distances from and proximities to Christian “civility” and epistemologies of the Indigenous peoples portrayed in these texts were destined to shape the legitimacy of their claims for autonomy within the Spanish empire.

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